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A SKETCH OF CHINESE HISTORY.*

MONSIDERING what a reputation the Germans bear for profound erudition, it is surprising that their nationals permanently stationed in China have not contributed more than they have done to the common store of research in Chinese matters. Messrs. Faber and Eitel, of course, are brilliant exceptions in the south. The brothers von Moellendorff have given us a useful Bibliography, and one or two pamphlets upon the subject of the Great Wall, Family Law, Natural History, &c.; whilst Mr. Arendt of Peking has told us (with critical and philological remarks) something we did not know about that highly respectable lady Mencius' mother; about Animalfables; and concerning the errors which are to be found scattered about in Mayers' Manual; and perhaps, considering the limited numbers of Germans, this would be, after all, a fair proportionate share, were it not that their reputations had led us to expect more: 一名译 於 事. It has been reserved for an industrious Austrian to present the German-reading public with a sustained history of the Chinese Empire from its birth, derived entirely from Chinese sources. It would not be unfair to compare the work with what are called the Analyses of English, French, and Roman History in use in some English Schools, amongst which the Analyses of Dr. Dawson W. Turner have deservedly gained the most celebrity. The Ritter has perhaps allowed himself to dwell rather too much upon the personal or dynastic vicissitudes of each age, to the neglect of the popular and economic; but that is a fault with all histories, and especially with the Chinese. It is only in comparatively recent times that it has begun to dawn upon mankind that they do not exist solely for the delectation of kings and emperors, and that the history of popular development is of much greater general

Abriss der Geschichte China's, von Sigmund, Ritter von Fries. Published by Kelly and Walsh; Shanghai; 1885.

importance than the story of the joys and sorrows of this or that imperial house. The author gives an imposing array of books whence his analysis is derived, amongst which the Gang Dhsien [Kang Chien] alone must have taken him at least a year to read through conscientiously at the rate, say, of two hours a day; but, with the exception of those related in the few pages devoted to the affairs of the present dynasty, it is pretty safe to say that there is hardly a single fact or name in the whole sketch which is not to be found in that one history: the services of the Han Shu, Shy Dhsi [Shih-chi], and the remaining dozen or so of great works mentioned, are quite unnecessary for the production of such moderate results; so that those who wish to drink from original sources need not be dumbfounded.

The early epochs of Chinese history are divided off in a way somewhat different from that approved by the late Mr. Mayers; but, as the whole of Chinese history or tradition up to about the date of the founding of Rome is more mythical than matter-of-fact, even in the eyes of the Chinese themselves, it is of not much consequence whether an imaginary figure is draped and bedizened in this form or the other. There seems some reason to suspect, from a comparison of Chinese and Egyptian lists of remote dynasties, that the traditions (approaching history) of the latter monarchy may have been perpetuated in China through the instrumentality of the emigrants and refugees who gradually worked their way thither at any time and all times between the 40th century and the 20th century before the Christian era. The truth of Egyptian history can be tolerably well proved 7,000 years back by the evidence of relics and script now still in existence; whilst Mesopotamian civilization in various forms and under various governments can similarly be proved by relics and script also now existing, and often decipherable; but apparently there is not left a rag or a tatter of anything whatever of a tangible kind in China to prove the existence of any cohesive civilization anywhere, back beyond, say, 1,000 B.C.; and even the remnants of Chinese tradition, with allusions to tribes and localities, only pretend to go back 1,500 years more, and that only in relation to an insignificant territory on the left bank of the Hwang Ho. Consequently, in point of honourable antiquity, it is impossible as yet to assign to the Chinese more than the third rank, on a par with the Greeks and the Hindoos. But, whilst meting out to them a just measure on this score, it is impossible to deny them the merit of being in the very foremost rank of rigidly historical civilizations, after they once emerged from a pastoral to a settled and recorded life, at a date which may be roughly fixed at 750 B.C. As yet the combined diggings of European, Indian, and Tartar scholars into the rich mines of Chinese historical literature

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have not taken us very much below the surface; but the farther we go, the more it becomes evident that, with all due allowance for those failings to which all historians are subject, the literary and historical monuments of the Chinese will yield to none in exactness, completeness, fairness, and intelligence. Numerous indications point to the probability that the conquering house of Ts'in, which can be tolerably well traced back to about B.C. 1,000, was either a Semitic or a Turkish family. Skill in managing horses first brought them into Chinese notice, and the name Ts'in or Zin was first applied, not by the Chinese, but, as our author under review justly points out, by the founder Fei-Dzy [Fei-Tsz] himself. There is a foreign sound about the Chinese names of the Ts in rulers, and there is plenty of evidence that they introduced many new ideas and customs into China: moreover, the wholesale employment by them of Chinese adventurers, so well described by M. Piton, together with the destruction of the ancient literature, points to minds of a different and bolder mould from that in which Chinese priggishness and pedantry was and is cast. It is pretty safe to assert that, apart from the Samoyeds, Kuriles, and other petty tribes to the extreme north, the Chinese have only been brought into contact with four great nomad nations, the Tunguses, Turks, Mongols, and Tibetans.

As Ritter von Fries observes: Ob unter den Hsiung-Nu die Hunnen zu verstehen seien, ist noch immer eine schwebende Frage. It is equally a moot point what the R were, who at one time occupied Sz Ch'uan, Shen Si, and parts of Ho Nan, and who were for a time in close vassal relation with the rising Ts'ins. In glancing at the tyrannical acts of the First Emperor, the usually received version is here followed,—that the literary men were lebendig begraben, or "buried alive": it is very doubtful, however, whether this is indeed the real meaning of \$\overline{n}\vec{n}\v

The author is to be congratulated upon his judgment in supplying a series of maps to illustrate the progress of Chinese growth, and the aspect of the empire under the successive dynasties. It is here clearly shewn, (as we have ourselves pointed out before), that the cradle of the Chinese Empire was the space between the left bank of the Yellow River and Peking, or Liao-Tung. China south of the Yang-tsz bears the same relation to this area that Germany, Scandinavia, Britain, Gaul, and Russia do to the ancient Roman Empire. The presence or absence of convenient water

routes probably decided the direction of Chinese advance; and thus we find Sz Ch'uan colonized before Hu Kwang; Kwang Tung before Chê Kiang and Fu Kien; and this last province the latest of all. The transition from the idea of one Imperial King or Emperor to that of many equal sovereigns of rival states is well pictured to the mind by the ingenious plan of calling the early pretenders 'King' (in inverted commas), in order to distinguish them from the King.

As, until the present dynasty, it was usual for Chinese emperors to change their nien-hao once or oftener during their reigns, it is certainly less of a strain upon the memory of the uninitiated to be introduced to the monarchs by their miao-hao, or other posthumous titles, e.g. 高帝,明皇, &c., by which they are usually known to posterity; but it would have been better to have given notice earlier, instead of reserving it for pages 124 and 263; as it is important that even the novice in Chinese history should know, at the outstart, of the anachronism involved therein, in order that the early idea may be generated with tolerable correctness.

As a rule, the extremely condensed history which is given to us in this sketch is accurate, and the facts selected seem to have been culled with reference to the Chinese marginal dockets or notes, which usually state in a few succinct words the leading facts treated of in each page of history. The writer of this review, indeed, has failed to discern any important errors of fact as regards internal Chinese history. The author has been less fortunate with reference to his foreign history. For instance, he mistakes the personal names of the Scythian Shenyüs (or Khans) Dshy-Dshy (Chih-chih) and Hu-Han-Ya for those of tribes. So, also, the K'unmi or "Kings" of the Wusun, (of whom there were two, the * and the I. B. m), he mistakes for the name of a territory. This error is followed in the German Atlas of von Spruner; but Remusat very properly speaks of the Kheoun-ni of the Ostrogs. The anxiety of the Chinese Emperor Wu Ti to secure these red-haired tribes, and the Yue-Dshy or Bactrians, to co-operate with him against the Scythians tends to shew, (as we shall demonstrate in another place), that the Wu-sun and Yue-Dshy were either Gothic races, or possibly the ancestors of the Hungarians, or real Huns. The Russians might do incalculable service to history by making enquiry in the Tartar regions now under their rule upon the subjects of race origins, traditions, relics of Chinese inscriptions recording victories, and so on; for it is extremely probable that the Russians themselves are descended from some of the 我 or 状 or 胡 who used to harass the Chinese Empire, and who were driven west by the Turks. The Russians do not appear to know anything about themselves

previous to the comparatively recent time of the Chinese T'ang Dynasty.

The Ritter's Map of Turkistan is very defective. No Chinese or Greek author ever placed Parthia or An-Sih near the Sea of Aral. The Yue-Dshy or Bactrians who were driven westward during the 2nd century B.C., by the Scythians under their Khans III & and 老上單子, probably only joined a horde which had previously gone west: it is not likely that they would have sought or obtained passage through the Wu-sun and Da-yüan territories for any other reason. There is nothing to show that the Chinese had ever heard of the remnant Bactrian hordes left in Kan Suh, Mongolia, or Tibet until they had heard of (if not seen) the Bactrian kingdom of modern Bokhara, which had just then incorporated Da-Hsia (or Tokharestan), which last is one and the same place with Tu-huo-lo. It is doubtful whether the red-haired Bactrians described by the Chinese were Bactrians proper, that is, were the original race from the east, or the mixed descendants of Persians, Syrians, and Greeks, who had all ruled in Bactria long before the Chinese discovered it. Parthia should be south of the Caspian, and Tiao-Dshy should extend west of Parthia from the Persian Gulf to the Caspian. Da-Their could never have meant the Roman Empire, except in so far as Syria was at times part of, and thus, in fact, was the Roman Empire. The Russians call the Chinese Kitai [契丹] to this day for the same reasons,—that the Kitans were the rulers of north China when the Russians first knew China, and that the modern Manchus, as the Kitans, are descended from one race,—the Sien-pi.

On page 103, Ritter von Fries makes the mistake of identifying the Southern Scythians with the Thisiang or Tanguts, whereas it was the Scythian revolt that caused these Tanguts to join the Scythians in rebellion. On page 104, the single case in Chinese history is alluded to where the term Da-Thisin would seen undoubtedly to be applied intentionally to the Roman Empire proper; but Marcus Aurelius was as much an Antoninus as was Antoninus Pius: it is just possible, however, that the Roman viceroy of Syria may have borne that name too: it would be interesting to find in western history any record of a Roman or Syrian embassy to China, viâ Burmah, in the year A.D. 166.

The Mu-yung family (page 121), were not Hsiung-nu, but Sien-pi Tunguses. The Sien-pi were the descendants of the 烏桓, or ancient Tunguses: the word Sien-pi means a "Girdle," and has reference to the "Girdle Range" where they settled. The 秃髮, or 托拉, were a branch of the Sien-pi, and derive their name from the Tungusic word t'u-fa, or "sheets," because the founder Wu-

ku was born in bed during his mother's sleep, instead of "in the straw."

The Dshang dynasty of Liang, mentioned on page 123, was not "tangutische," but was descended from the Chinese Dshang-Gwei mentioned on page 119.

The 統萬 mentioned on page 147 was not the new name of Hêlien Pu-pu's Scythian state, but of his new capital in Alashan or Ordos.

So, page 160, Hsie-yen-to was not a chief's name, but that of a tribe of Tartars of the Selinga, with the surname of 一利 咥, and consisting of the Hsie and the Yen-to tribes amalgamated into one.

The b pc of page 188 were a tribe of Western Turks who took their name from the desert, thus called, on the border of which they settled in the year A.D. 633. The founder of the *Hou-Dhsin* dynasty was a "western barbarian" descended from this tribe. The Liu-Dshy-Yüan mentioned on page 190 was descended from the same tribe of Turks, and founded a rival dynasty.

Upon the subject of Ritter von Fries' style, it would perhaps be presumptuous for any but a German to sit in judgment. It appears to be concise, free of waste and unnecessary statements, and to the point. How many cosmopolitan words of foreign origin should be imported into good German,-perhaps the purest and most virgin of European tongues,-may be a matter of taste in different parts of Germany. However, it is essentially a heavy and cumbrous language, and if it allows itself to be adulterated without stint with words foreign to its origin and genius, its only excuse for prolonged existence will disappear; for if we are to have such words as Branchen, obscön, annectiren, Producenten, kritisiren, präsentiren, Studiums, präliminirte, residirende, revoltirten, Suprematie, Koryphäen, proclamiren, provociren, pacifizirt, Cernirter, compromittirt, &c., we might as well have English or French throughout, in either of which languages such words are infinitely less of a mouthful than in the harsh and ponderous German, whose primitive purity is perhaps its only charm. It is pleasing feature in this book that it is printed in clear Roman type instead of in the antiquated "Old-English."

The perusal of a work on Chinese in German suggests the reflection that, in spite of the sesquipedalian length of German words, it is almost as monosyllabic a language as the Chinese; that is, its inflections and particles have been the best preserved in their original form amongst these of European tongues. For instance, Unzukömmlichkeit is simply 不透o不及之處, and the fact that each syllable is joined or separated in writing does not affect the mono- or polysyllability of the language as spoken. So the word ein, as part of a

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verb, may be compared with the Chinese 來 or 進去, or 上: and herab, heraus, with the Chinese 下去 and 出去. For instance, in Übereinstimmung bringen können 彼此照應得過來. If all the words in a German dictionary were deprived of every affix and suffix which occurs or has meaning alone, e.g. hin, her, über, hinten, ung, keit, lich, &c., the number of words in the language could perhaps be reduced from 100,000 to 10,000; if, then, all syllables which occur twice or oftener were reduced to one, the 10,000 would come down to perhaps 5,000. But final sonants, such as those in ab, lag, Bad, &c., are in fact pronounced as if they ended with a surd, or an "anusvara"; whilst, from a Chinese point of view, (which is as good as any other point of view), all words ending in surds are merely in the entering tone of words ending in nasals: thus ap, bat, are simply am and ban in the entering tone. In other words, the German language is capable of being reduced to tables of a few hundred sounds like any Chinese dialect. A German has a few inflections and a cumbrous grammar to aid him in speaking, whilst a Chinaman has his tones. Written down, one language is nearly as primitive as the other; but Chinese is a long way the richer.

These interesting questions have caused us to wander away from our main subject, which is the book of Ritter von Fries, who may well exclaim: "Advocate, speak, I pray you, of my three goats;" or, in more modern form, "Revenons a nos moutons."

Every German should possess himself of a copy, for no handbook could possibly be more useful to him for the purpose of looking up such names and allusions as he may meet with in his miscellaneous reading in China. But there ought to have been furnished an index,—a copious index, giving each romanized name, with reference to the pages.

The author would do well to translate his book into English, for which task he is quite competent. Mr. Giles' *Historic China* is the only work we have approaching this book in form, but Mr. Giles' book has little value in point of historical accuracy, or as a work of reference.

Considering the way in which books on Chinese subjects are usually turned out, there are not so very many errata. For the convenience of purchasers, a list of such as have struck the writer, (over and above those indicated by the author himself), is now in the hands of the Editor, should the author care to print it.

The spelling, as explained by the author in his introduction, is that of Sir Thomas Wade, improved according to German lights, to suit German taste, by Baron P. von Moellendorff. Thsi, dhsü, &c., stand for Wade's ch'i, chü, &c.; and tsh, dsh stand for Wade's ch' and ch, before a, é, o, and u. T. p, k, are always aspirated.

WAR AND ITS EFFECTS AT FOOCHOW.

BY REV. C. HARTWELL.

THE French attack in the river Min, in August last, was the most serious act of warfare that has occurred at Foochow since the desolations of the Japanese, more than two and a half centuries ago. In the two wars with Great Britain, the previous one with France, and in the Taiping and other rebellions, this place has been almost the only one of the great cities of China fortunate enough to escape the ravages of war. The past years's experiences, therefore, have been entirely new to the people generally, and may be expected to have important educating effects upon them. And as many of these results are, and will be, for good, they are worthy of being recorded, and may be of interest to the readers of the Recorder.

The people here have had two great surprises. First, they were astonished that a warlike demonstration was suddenly made at this port. There was no cause of irritation at this place between themselves and foreigners, the tea trade was at the busiest part of the season, and they had nothing to do with the troubles in Tongking; therefore they looked upon the coming of the French in warlike array, not only as without good cause, but wholly unreasonable, and even with malicious intent. The fact that they were a part of a great nation, and must share the responsibilities and burdens of the whole country, seemed to be almost absent from their thoughts, hence this war with France has tended to impress upon their minds the idea of their nationality and to cultivate in them the spirit of patriotism. If the war shall end favorably to China, it would seem that it must tend to aid in consolidating the power of the Central Government. The second surprise the people experienced was, that the French did not come up and capture Foochow city. They had never seen foreign warfare before and could not understand how any nation would come here to destroy their ships, arsenal, and forts, and not plunder the place. Even after the French ships had left the river, and had retired to Matsou Island, it was still believed that they would return and attack the city. It was said, the French have got nothing to pay them for coming here, the ships were sunk, and they have carried nothing away; therefore, if they wish to get anything valuable they must come to Foochow city where the wealth is to be found. Even the statements put out by the British and American consuls to help allay the fears of the people were not believed. Some thought they were posted to deceive, by putting the people off their guard, so that the French could come in and find them all the more unprepared for resistance. 1

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A literary man was seen in the act of pulling down a statement by the American Consul, and the writer saw several of the proclamations by the British Consul which had been mutilated in certain parts to prevent those parts being read. It was from this fear of the French that the Foochow gentry urged the blocking up of the channel in the river a few miles below the foreign settlement, notwithstanding the opposing wishes of the trading and agricultural portions of the people. The latter classes realized the increased liability of injury to crops from floods and of interference with trade communications at Foochow that would arise from the barriers of sunken vessels and piles of stone which have been made. But the gentry believed that the first danger was that the French would come and attack the city, and hence the passage for vessels must be stopped at all hazards. Chinese warfare was all with which they were familiar, and they knew but too well what the Chinese would do had they the opportunity which the French possessed. Even native Christians and servants would not accept the opinions of their employers, or of the Missionaries, as to the improbability of the French returning here. At the sea-side, every arrival of a new French vessel increased the terror of the servants. Foreigners hoped that the increase of the French fleet inside the river would diminish the probability of there being war, but the natives could imagine only greater danger to the people and to their homes at every French arrival. The fact therefore that the French simply attacked the armed vessels, the government arsenal, and the forts, has been of much value in enlightening the people as to the mode of warfare among western, and professedly Christian, nations.

The alarm of the people generally at the city was very great, both before and after the French attack on the twenty-third of August, nor could any arguments by foreigners relieve it. They feared plundering from their own people in case the French should return. Perhaps no better illustration can be given of the extent of the alarm previous to the battle, than the report brought me concerning one of our oldest Christians. Many had already moved their families to safer places, as they believed, in the country, but this man's friends would not consent to go where there were Christians residing, and so he had remained at his home in the city. But his fear of trouble as soon as an attack should be made was such that, he said, there was nothing left for him to do but, on hearing the sound of the first French cannon, to take his wife and children, with what little they could carry, and flee into the country, leaving everything else to the plunderers. Such was the general expectation of disturbance in the city as soon as the French should

open fire at the anchorage ten miles away. People who had means moved their families away in all directions, some sending them as far as Yenping, one hundred and twenty miles up the river. People of small means moved only short distances and returned after they had learned to discredit the false reports they had heard. Some families moved several times, going away at some alarming report and returning after it had subsided. This moving away of the people and the stoppage of most kinds of business have been a great pecuniary loss. Many families, too, suffered in health from crowding into uncomfortable quarters at the sickly season of the year, and numerous deaths occurred. Witnessing this excitement among the people serves to give one a vivid sense of the insecurity of life and property that exists in times of war among the heathen, and it may help one to understand how much in case of war the people of western nations owe to the beneficial effects of Christianity.

It was some time after the French had left the river, and the Chinese had blocked up the passage to the city, and had repaired the forts and built new ones along the river banks, that the fear of a new French invasion subsided. But the mounting of heavy ordnance, recovered from the sunken steamers, in forts on shore, the coming of troops with the new Viceroy and the High Imperial Commissioner Tso, with the recent lack of brilliant successes on the part of the French, have all tended to reassure the people and cause business to return as far as possible to its ordinary channels.

But, one point that will be of especial interest to all foreigners is, how it has come to pass that the scattered and unprotected foreign community at Foochow has escaped unharmed through this time of war and excitement. It is true that the danger was imminent and appreciated, so that all possible precautions were taken, but there seem to have been several particular causes which combined to secure the favorable result. One was the long delay of the French in making the attack on the Chinese fleet and forts. It was forty days after the first French man-of-war entered the river before the first fight occurred. This long delay, though so trying to the patience of all parties, was a providential benefit in affording time for the people at Foochow to learn that there was a difference in nationality between the various foreigners resident here. This delay was well improved by some of the foreign Consuls in urging the Chinese officials to issue proclamations instructing the people on this point; and such were issued. Again, we were fortunate in having no French element in the foreign mercantile community, nor among the Protestant or Romish missionaries. When the crisis drew near, it was found that there were no French at the port, aside from the Consul h,

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and his wife, the only business agent of that nationality and the French instructor at the Arsenal, having left in the early part of the excitement. This fact, that there were no French residents at Foochow, was stated by official proclamation, and helped to simplify matters, so there was no excuse by which officials or people could plead inability to discriminate between Frenchmen and others.

A third help in protecting foreigners was the fact that the Consuls assiduously informed the Chinese officials of insulting language and of any threatening demonstration of hostility to foreigners, and secured the issue of proclamations forbidding these things. This promptness, exercised in guarding against danger, was of apparent benefit, and reflects great honor on those representatives of foreign powers who performed their duties most faithfully at that trying time.

A fourth means of preservation was in the military arrangements made for the protection of foreigners and of their property. The three or four British men-of-war and the two American war vessels, by their presence and known arrangements for landing a force, were a great protection to us. Some three hundred men could have been landed at once on the rising of a mob. The Chinese people and officials were sensitive as to these arrangements, but they doubtless helped to overawe the turbulently-disposed persons who had threatened to plunder the foreign hongs and residences. So great was the fear of the Cantonese, who are mainly connected in some way with foreign trade, that they raised and equipped at their own expense some five hundred soldiers, who frequently paraded in the neighborhood of the foreign residences. The Chinese officials also stationed five hundred Swatow braves in bands at various points, to guard especially the approaches to the foreign buildings. These Chinese arrangements tended to help in the matter, but the foreign community trusted more to the 'Merlin' and 'Monocacy,' with detachments from other vessels, on board the ships and in cargo boats near at hand, than to the Chinese soldiers, who we feared would not fire on a mob should one rise; and whose officers would probably never dare to give such an order. The com ing into port of a fine German man-of-war the day after the fighting began, aided in making a good impression on the Chinese, although it was unnecessary for it to take part in the especial protective measures which had been previously arranged. The presence of the British and American Admirals at the time of the crisis also exerted an excellent moral influence on the Chinese officials and people.

Another beneficial influence came from providential showers on the afternoon of the fight and on the succeeding night. Soon

after the first booming of the cannon, eight or nine miles away, was heard at Foochow, and the crowds began to gather on the hill near the British Consulate and in the midst of the foreign residences, a heavy thunder shower dispersed them to their homes. Late in the afternoon another thunder shower occurred, and again heavy rain in the night, keeping all within doors and making it an uncomfortable time for plundering. Thus, in the afternoon, many people did not know whether what they heard was the sound of cannon, or the thunder, and were kept from distracting alarm. The favoring providence in regard to the weather was especially remarked upon by native Christians at and near the city.

Two things further contributed to our safely, viz., the crushing defeat which the Chinese experienced, and the comparatively good conduct of the French in the fight and afterwards. At Foochow, in the afternoon, we at first heard all sorts of reports. Some said the Chinese had sunk several of the French ships and only lost a few of their own, but the stories did not agree. When the truth was known, that the whole Chinese fleet had been destroyed, and no French vessel seriously damaged, the Chinese were forced to see their weakness in naval warfare so far as skill, discipline, and commanders were concerned. Some freely admitted the folly of their system, in which they placed a literary man in command, who knew nothing practically of naval affairs, to contend with foreign commanders who had made naval tactics a special study and had long practical experience in them. The Chinese, however, to alleviate the chagrin at their great loss, began to accuse the French of unfairness in not having given proper notice of the fight as promised, and of having taken improper advantage in firing on the Chinese vessels with their anchors down. But leaving this matter of fairness in warfare for naval experts to decide, it is proper to say to the credit of the French, that the writer heard one naval commander. who was an eye-witness of the engagement at Pagoda Anchorage, say, that he thought the French had acted honorably in the fight, unless it were that they had unnecessarily fired on the Chinese who were in the water. They were reported, in the subsequent operations farther down the river, to have fired on some small boats which were ignorantly or foolishly running through the French fleet, killing and wounding some of the occupants. But as the boats were acting contrary to the rules of war, they may have been justified in doing as they did. The Chinese, however, spoke of some pleasant things about the French. Though they could hardly believe that the French picked up wounded men out of the water and cared for them from a good motive, they still told of their kindness in not Э

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harming the boat-people as they went up a creek to destroy armed boats, and of their patting children on the head and motioning to them to run away as they landed at one village, during some of their operations. One man illustrated their skill by stating that they destroyed a fort close by a house without injuring the house, a thing the Chinese could not or would not do. It is well to record these things, as in the midst of this sad strife and carnage, they have exerted some influence for good in favor of foreign nations and of our common humanity. Such conduct on the part of the French has been a surprise to the people, as it was so different from what they would expect of their own soldiers.

But we did not pass through the ordeal without some special dangers. There were several things to excite the suspicions of the Chinese that all foreign nations were not honestly neutral, but were more or less favorable to the French. The sending of telegrams for the French, was one. But one day there was something the matter with the Chinese overland line, and the Chinese had to use the submarine cable, and so both contending parties were treated alike. The coaling and supplying French ships with provisions was another source of complaint. It was said that both the English and Americans were helping the French. But the Chinese were allowed to sell vegetables and fruit to the French ships, almost, if not quite, up to the day of the attack. It was reported that the villagers in trading with the French ships were spying them out, so they could know how to board and capture them.

A more serious danger arose two days after the destruction of the Chinese fleet. A few copies of a notice by the highest officials were posted in conspicuous places, offering rewards for the destruction of French ships and for the heads of French officers and men. This was afterwards said to have been posted at Foochow by the mistake of an inferior official, as it was designed only for the people of a large village a few miles south-west of the anchorage who had boasted of their readiness to capture the French ships if only allowed to do so. But, fortunately, the people at once objected to this notice and some copies were removed the same night. It was thought to be almost an insult for the officials, who had so signally failed after all these costly and careful preparations, to invite the people to undertake so formidable a work. intention of this notice was said to be, to call out the able man, who, according to ancient precedent, might be expected to arise in time of need and save the country. This was probably designed to save the officials from blame for not having done everything possible to protect China. It would seem to have been with some such design also, that the officials made a part of their preparations for resisting the French. Not only had they prepared to use the modern methods of warfare learned from foreign nations, but also to employ various old and recognized modes of fighting as well. Hence at great expense they had provided fire-ships with which to burn up the French fleet, and rafts to protect expert divers till they could approach the vessels and throw their hand grenades with stifling compounds among the French sailors. These and other arrangements served to encourage the Chinese sailors and other troops, and in case of defeat would take away from those in charge all appearance of rashness in having trusted alone to new and untried means of defense. The uselessness of all these preparations was clearly demonstrated in the fight, and it would seem that the good sense of the people will prevent any employment of them for a like purpose hereafter.

After the battle, much effort was made by foreign physicians and others, notably by one Chinese gentleman, to bring Chinese wounded men into the hospital for treatment. Over one hundred were thus cared for. This attempt seemed to put the Chinese to shame for their lack of preparation to care for the wounded. Hence subscriptions were raised, a place for a hospital was provided, and a few wounded men were received and others were enticed away from the hospital under the direction of the foreign physicians. Fifty or more dollars were said to have been given in some cases to induce their removal to the new native hospital. Some thus removed are said to have died from the effects of their removal and from lack of proper care. The natives hired as surgeon an old Chinese doctor from the region of Canton who had spent some years in California. This war with France apparently must give impulse to the Chinese to learn the art of foreign surgery and medicine.

But the readers of the Recorder will wish to know how the French trouble has effected the missionary work in this region. The troubles came upon us during the vacation of all our Schools and the time was as favorable for us as any that could be selected. Our native Christians as well as the other Chinese were filled with alarm, and in some cases were threatened with violence as connected with foreigners. A few proclamations were secured from Chinese officials for posting on various churches and chapels, forbidding any interference with the places of worship or with Christians. These proclamations did good in teaching the people to discriminate between different nationalities, as well as in protecting the native converts. As a result of the means used and of the favor of God, while there have been a few cases of abuse and loss of property.

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of y, there is not known to have been a single case of serious personal injury to a native Christian connected with either of the three missions, on account of the war. This is an occasion for most devout gratitude. Nor is it known that converts have forsaken the faith. Some of the professed inquirers after the truth have been turned aside for a time by the false reports and stories in circulation. This was to be expected, but the year on the whole has been a successful one in all the missions. A part of the schools opened on time, with some delay in the return of some of the pupils. Others delayed a short time and had full attendance from the beginning. The schools have done well, and since the French were here there seems to be a greater readiness to listen to preaching than before their coming. We have rarely heard rude expressions in the chapels though they have been common at times from soldiers and others on the street. foreign colporter of the American Bible Society has had exceptionally good sales for some months past, and we seem to have indications that the experiences of the past year will tend to awaken the people not only to more interest in foreign countries, but also in the religion which is brought to them by foreigners. Since the troubles, the missionaries have all returned to their homes, both within the City and outside of it, and have lived in quiet, though in the city we have been surrounded with soldiers from other places. All the houses belonging to the American Board's Mission are away from the foreign settlement and we were not allowed to visit them for a short time during the greatest excitement, but nothing was harmed. For this we feel that we are much indebted to the advice and influence of our American Consul and to the natives in charge. For the last few months the missionaries visiting out-stations and touring in the country have been well received and have brought back favorable reports respecting the work. The Rev. S. F. Woodin, writing from Tsiang Loh, nearly two hundred miles west of Foochow, under date of 16th January, says: "The French victory has done the people more good than a large amount of exhortation would have done, so far as leading them to be more friendly to us and to Christianity is concerned." The general report, therefore, from all the region around us is encouraging, and we have reason to hope that a favoring providence will overrule even this scourge of foreign war for the advancement of Christ's kingdom among us. "Surely the wrath of man shall praise Thee; and the remainder of wrath shalt Thou restrain."

THE POLITICAL STATUS OF MISSIONARIES AND NATIVE CHRISTIANS IN CHINA.*

BY REV. TIMOTHY RICHARD.

IT is not my object to dwell on that which existed in the time of the Nestorians, nor in the earlier or later days of Roman Catholic missions, but to begin with 1860, and to confine myself mainly, though not entirely, to the action of the British Government and to Protestant Missions. I dwell on the action of the British Government, as it took the leading part in annulling the rights which the Treaty of Tientsin conferred on Christians. Art. VIII of that British Treaty says: "The Christian religion as professed by Protestants or Roman Catholics inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

Ten years after, it was intended to revise the Treaty. The Chambers of Commerce sent memorials to Peking from most, if not all the Treaty ports, for greater facilities of trade. April 30, 1868, the Rev. W. Lockart advocated the introduction of a clause conceding to British Missionaries the right to purchase land and to reside in all parts of China.

In December, 1868, Sir Thomas Wade, in Blue Book, page 430, says: "If this privilege be conceded to the merchant it will, of course accrue equally to the Missionary; but I believe their cause will, for a time, be better without it; and I am entirely opposed to any privileges being conceded distinctively to the missionary body. Lord Elgin had serious doubts about the expediency of inserting an Article upon the subject of the Christian Religion at all in the Treaty, his belief, if I am not mistaken, being that, while the enforcement of Treaty stipulations affecting the propagation of Christianity was offensive to our feelings and outraging to the feelings of any nation which might be compelled to accept such conditions, the cause of Christianity itself would be advanced by nothing so little as political support."

Again Wade says, page 432: "But to one and all of the class [literati] the appearance in China of Christian Missionaries, backed by the power or prestige of their respective governments, must be simply as offensive as an invasion, similarly supported, of Buddhist or Confucian teachers would be to ourselves."

[·] Read before the Shanghai Missionary Association, January 29th, 1885.

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Therefore he proceeds to suggest that a far superior class of missionaries should come forth able to convince the literati; then the hostility of the people would cease, and advises the British Government to suggest this to the different societies.

Sir R. Alcock wrote to the Earl of Clarendon, Peking, March 12, 1869, as follows: "British Missionaries' right of acquiring land or houses in the interior, does not exist by British Treaty.

"Both residence and acquiring premises in the interior, rests on no better foundation, than a clause added to the Chinese version of the convention, which has no counterpart in the French text, and the French stipulate that the French text shall in all cases govern.

"The Chinese require that no land or houses be either leased or rented, or otherwise transferred for missionary purposes, until after report to the proper local authorities, and under their seal and sanction. This was Tseng Kwo Fang's instruction to the magistrate of Chinkiang. So a 'conditional right, under protest' is all we have. Chefoo, Wuchang, Hankow, Yangchow, Chinkiang, Foochow, and Formosa, show to 'what dangerous extremities both authorities and people proceed, in order to frustrate any attempt of missionaries to establish a new domicile in the interior.'

"These are the untoward results of proselytizing labours, and tend greatly to complicate relations, both political and commercial.

"And whatever force or character of the right of residence, derived from the tolerance of Chinese in the case of the French, it remains a serious question for Her Majesty's Government to decide, whether they will demand for British missionaries the same facilities and privileges that are claimed by the French Government for the Romish Missions in the interior. Because certain terms have been conceded to these, it does not follow that the British Government must of necessity accept the same, with all their consequences of grave complications and national responsibilities. It is, I conceive, a matter in which Her Majesty's Government may exercise a free option, and accept or decline, as they see fit."

If the British Government were to cease to be responsible for British Missions, and refuse them all claim to protection, certain pretensions of the missionaries to supersede civil power would cease, and the foolishness of converts provoking hostilities by being checked would lessen martyrdoms and persecutions. So to remove the "intemperate" missionaries he proposes to lay all at the mercy of the Chinese Government, and the "influence" of Foreign representatives.

The Earl of Clarendon, on May 19, 1869, approves the above. The grounds for doing so seem to be three—the consequences

[political and commercial]; the right not resting on a sound foundation; and the wish to give no privileges to missionaries which they do not grant to British subjects in general.

July 14, 1869, four Peking missionaries wrote a long letter protesting against the action of Sir R. Alcock. Sir Rutherford's remarks on it and on the subject under discussion are in the Blue Book.

"Great as may be the evil of rival sects and churches teaching conflicting doctrines to the Chinese, and thus planting the seeds of future war and contentions, will any of these several teachers feel satisfied only to impart those general notions of religious duty and worship, for which my general basis of agreement can be found?"

Page 20: "Missionaries are to be protected wherever they may be, as they have a perfect right to be; but beyond the circuit of the ports it is impossible to give them efficacious protection, even if Her Majesty's Government were as willing, as they are averse to the employment of force."

Page 27: "I quite think it would be decidedly for the peace of China if Christianity and its missionaries were for the present at least excluded altogether."

Page 35: Speaking of the Commercial and Religious interests of Britain he says: "Either the means adopted for the attainment of the first, must be compatible with those necessary for the second, or the one must be subordinated to the other."

As a matter of policy, if not of political necessity, I have suggested one of two courses; either "to abstain from Government interference for the protection of missionaries and their converts in the interior" or, as I understand it, observe the Treaty as it stands. He points out "so many, practical impossibilities" to the latter that his views were to have the Treaty restricted.

Page 37: "The hope of establishing Christianity in China, without first enlisting on its side the sympathies and good will of the higher and educated classes is I fear entirely chimerical."

Page 38: "The conviction in my own mind is too clear to admit of any question as to the utter impracticability by such means as are at present employed, of protecting missionaries and their converts in the interior efficaciously."

"My conviction is equally strong that, without more efficacious protection than it has hitherto been possible to afford, the large extension of missions in the interior will not be practicable, although persevering attempts to attain that end may involve the most serious consequences, and can hardly fail to entail grave complications in the relations of the Empire with Foreign powers."

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November 13th, 1869, Mr. Hanmond, of the Foreign Office, London, writes to the Bishop of Victoria, who had appealed in behalf of Christians in Foochow, to warn the Chinese subjects who may embrace Christianity, that "there is no provision in the Treaty by which a claim can be made, in behalf of converts for exemption from the obligations of their natural allegiance, and from the jurisdiction of local authorities!" Again; "Lord Clarendon cannot too earnestly recommend to them [Missionaries] to use the utmost caution in the prosecution of their labours, and more especially to confine their operations, until circumstances are more favourable, within the limits where Consular protection and intervention can be rightfully and successfully exerted in their favour." So the Treaty toleration of native Christians in the interior is made a dead letter for the time, by instructions from our home Government, as that of residence in the interior was decided against missionaries in May of the same year.

The British Government claimed freedom of Foreign trade for Chinese subjects to the ends of the Empire. It claimed no such freedom for Chinese subjects in the exercise of Christian religion, but urged the necessity of confining their Christian efforts to the Ports. The freedom which was general in the Treaty was tacitly modified to a local one.

Whilst the British Government was making these changes, even before the time for Treaty revision, the Chinese Government was not inactive. After Sir R. Alcock's dispatches recommending these measures, there follows in the Blue Book a memorandum from the Chinese Government recommending Christian Missionaries to become subject to the local Government, as Buddhist missionaries did. So, privileges similar to those of the Buddhists were offered.

Before the final settlement of the Tientsin massacre affair the Chinese Government, as seen in Blue Book for 1871, issued its famous Missionary Circular to the Foreign Ministers in Peking. Whether encouraged by the correspondence between Sir R. Alcock, Mr. Wade, and the British Government or not, we do not know; the Chinese Government base their suggestions on the supposition that the missionaries and their converts are unjust and oppressive. All the instances they give, however, are from the Romish missions. How far these can be entirely relied on I do not know. The Circular says: "The majority of the converts since the conclusion of the Treaties took place (1860) are persons without virtue *** The Christians have continued under the shadow of the missionary's influence to mislead and oppress the people."

The missionaries support their converts in their insubordination against the authorities; hence disturbances arise. Veteran rebels

and amateurs in intrigue, lean upon the influence of the Church to commit disorder; hence hatreds. "The suddenness of the Tientsin massacre was overwhelming."

"The people in general, unaware of the distinction which exists between Protestantism and Romanism, confound these two religions, under the latter denomination." Since there is a difference, why does the Government apply the same remedies? The Circular says: "If on the one side these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries, charged with the direction of affairs, who, knowing the want of conciliation in the attitude of the Missionaries and Christians, show no good will in seeking for the means of remedying the evil.

**If we seek in concert with the Europeans to secure by efficacious means a really lasting understanding, we do not find among these latter a desire to found the discussion on equitable bases."

"These persons [missionaries] establish as it were among us an infinite number of states within the state. How, under these conditions, can we hope that a durable understanding should be established, and how prevent the governors and the governed uniting against them in common hostility?" "If the high functionaries of China and the Europeans, on whom rests the responsibility of the affairs which now form the object of our anxiety, remain unmoved spectators of the situation, which threatens the greatest danger to the Chinese people as well as to strangers, traders and, individuals, and make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public."

After these and similar preliminary remarks, they suggest eight rules. The following is an abstract of them:—

1. Foreigners should not have orphanages in China.

2. Women ought not to enter the churches nor should sisters of charity live in China to teach religion.

3. Missionaries must conform to the laws and customs of China, and the Christian Chinese must in every case be treated according to the common law, with the exception of the expenses of the theatrical solemnities, and of the worship of local protecting divinities. Now, missionaries "protect unjustly those who have only become converts because they have committed some crime." An instance is given.

4. Chinese and foreigners ought to be equally subject to just laws. When the heathen are punished for murders, the Christians should be likewise punished for murders. Then follow instances of execution and indemnities demanded from the heathen, whereas the missionaries and Christians, supposed guilty of similar crimes, are let free.

5. Missionary Passports are not to be abused, either by passing contraband goods, or by being given over to Christian Chinamen. Instances are given of abuses.

6. There should be stricter regulations for Christian member-

ship, e.g.:-

- (1) Those who have undergone any sentence, or committed any crime, to be refused admittance. The authorities to be consulted about this.
- (2) Those becoming Christians should be registered at least every three months, as they are expected to do in the temples.
 - (3) Deaths of Christians to be notified to the proper authorities.
- (4) Christians committing any crime are to be dismissed from the religion.
- (5) The authorities should inspect the missions at least once every three months, as they are expected to do the temples. Instances are given of lawless men in the Church.
- 7. Missionaries should not assume the rank of officials, but that of literati. Instances of abuse are given.
- 8. Missionaries shall not be allowed to claim, as belonging to the Church, the property which it may please *them* to designate. There should be three conditions.
- (1) The local authority is to be informed, who will then find if the Tung Chong presents any obstacle.
 - (2) The consent of the inhabitants of the place is to be secured.
- (3) It will be necessary to state that the land belongs with full right to Chinese Christians, according to the "ruling published in the fourth year of the reign of T'ung-che," 1865?—was this sent to missionaries?

The cause of all the difficulties the Chinese Government says is in "the conduct of the Christians." Instances of land claimed as belonging to the Church, though it has passed through the hands of several proprietors, are given.

Then comes the following advice:-

"The rules which we now propose are the last expression of our firm will to protect the missionaries, and to have nothing in their import hostile to them. If they sincerely endeavour to conform themselves to them, good harmony might be maintained; if on the other hand the missionaries consider these same rules in the light of an attempt upon their independence, or contrary to their rites, they may cease to preach their religion in China. The Chinese Government treats its Christian and its non-Christian subjects on a footing of perfect equality: that is the evident proof that it is not opposed to the work of the missions." While these rules are before us, we might remark in passing, that the aim of the first two, about having no orphanages nor women, seems to be to prevent suspicions. This could be met by other regulations which the missionaries would find no difficulty in accepting.

Rule 3. That missionaries and native Christians should be subject to the laws and customs of China. No Protestant missionary objects to this about the native Christians. To demand of missionaries to be subject to them, is to ask what is not asked of merchants, yet some would do so if given the same privileges as are given to the teachers of the other religions of China.

Rules 4 and 5. About the punishment of all criminals, irrespective of nationality and passports, not being abused, all Protestants freely agree.

Rule 6. If the aim be to relieve the officials from anxiety, there would probably be no difficulty in inspecting, or sending in periodical reports to the officials. It is a standing rule of all Protestants to exclude bad men. But Christianity, in common with Confucius and all religions, allows every man the opportunity to repent.

Rule 7. Protestants do not claim civil rank. But we are not mere literati of the West. We are sent here to represent the religion, and to a great extent the education of the West. The fact that those who represent the religion and education of Confucianism, are appointed by the state, should not on that account make them inaccessible to authorized teachers from the West on grounds of perfect equality.

Rule 8. Protestants have no desire to rent houses or lands against the laws of the land. On the other hand, the Chinese should allow the same liberty to missionaries to rent or buy houses and land, that we Europeans give Chinese scholars, when they visit our countries.

The Chinese Government by suppressing the good, and publishing only the bad about Christianity, is acting against the noble teachings of China itself, and shows that the Rules were hastily drawn up. Moreover, so long as no charge is made against Protestant missionaries, it is not fair to check them on account of the faults of others. We therefore feel persuaded that the Chinese Government cannot regard these as final.

Having dwelt on the Treaty, or British modifications of it, and Chinese modifications of it, let us now glance at it in action, to see, after 15 years trial of it, if it is as satisfactory as the two governments anticipated.

There is in China, as in every other country, a number of people who strive to do good. The so-called pro-foreign party in China belongs in the main to that number. Some of these mandarins and gentry have sacrificed all prospect of official preferment, and have

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braved the brunt of a very powerful public opinion, rather than be a party to blind prejudice. They are kind to missionaries, and just to Christians, and long to do good to their country by every means in their power. It is to these that we are indebted for the large amount of toleration which we have enjoyed in China, such as Protestants enjoy in Chili, Kiangsu, Chekiang and Szch'uen provinces, and in the other provinces also, wherever there are friendly officials. For this we desire to record our very grateful thanks. It shows that freedom to reside in the interior, is not fraught with as many evils as was once thought. Unfortunately, however, the party which has more prejudice than knowledge about foreign affairs, has always been the stronger one, and of late this is fast getting every thing in its own way. The views of this party in regard to Christianity, may be gathered from the following facts:—

1. We begin with the Missionary Circular of the Tsungli Yamen. It assumed that missionaries were bad, and that the converts since 1860 were also bad. The eight rules were therefore drawn up in order to check their progress.

2. Viceroy Li Hung Chang several years ago, wrote a preface to Li Kwei's travels, in which he calls attention to the fact that there were able men in the West, who were not to be despised, and so forth. But that book makes much of the fact that the Chinese students in America were not allowed to go to any place of worship there.

3. Viceroy Tseng Kwo Ch'uen, now of Nanking, whilst gratefully receiving the bulk of the Famine Relief, through the hands of missionaries refused even to see the same missionaries when they went to see him in behalf of those who are now suffering for conscience' sake.

4. Viceroy Chang Tsz Tung, now of Canton, on having a petition put before him to consider measures to prevent missionary troubles, never replied to it, but sent instead a Commission of three officials to ask the missionary, if he would not leave his missionary work and undertake the superintendence of mining and smelting in the province.

5. Successive Governors in the province of Shantung have persistently refused, for years, to punish the leaders of a mob attack on a missionary house in the provincial capital.

6. The High Commissioner P'eng-ü-lin publishes his memorial to the Throne, for the suppression of Christianity: (1) by registration, (2) by having a mark outside the Christian's door, (3) by having a badge of disgrace on the Christian's clothes.

7. The provincial authorities in Canton, we are told, issue instructions to those below them in eight characters: "Provoke not the people, delay all cases."

8. The provincial Chancellor (Huotai) of Shansi instructs professors to inform their students, that if they join Christianity, they shall have their degrees taken away.

9. A Taotai in Shansi, when a complaint was made of a degree being taken away from a man for being a Christian, wrote in reply

that such talk grated on his ears.

10. The prefect of Tehnghan-fu, in Hupeh, tried to get a missionary out of the city, but finding it difficult to do so by ordinary measures, took advantage of the examinations and issued the two following subjects to the candidates to write about:—

"a That which the people desire I desire."

" b Drive out all heresies."

11. The prefect of Tsingchow-fu, in Shantung, encouraged the people to oppose missionaries, by threatening to dismiss from his

service, those who would continue to visit the missionary.

12. Magistrates in Kwangtung, Fookien, Hupeh, Shantung, and Shansi provinces have taken a variety of means to oppose Christians. Some have issued proclamations against Christians, some have been present at mob attacks on Christian houses, have suggested burning of houses when the mob had only thrown stones, have issued warrants against Christians on false complaints, have not punished their opponents for real charges, and known to them to be so, but let them go quite free. They have exacted promises from the people to insult the first foreigners that come by. When attempts are made on the lives of missionaries, no punishment so far as we know was administered. It is almost the universal rule to beat and imprison any landlord, or middleman, who will dare to rent a house to the missionaries in the interior.

13. A book of cases of persecutions published for the guidance

of officials as precedents.

These are a few of the instances which have come to the knowledge of the writer. If those known to every Legation in Peking, and those known to every consul and every missionary in China were added, we can imagine what a long list we might have. Result of this course:—

The most marked perhaps is what followed on the publication of Commissioner Pteng's memorial, when eighteen Protestant chapels were either destroyed or robbed within a few weeks afterwards. Missionaries in Kwangtung, Shantung, Shensi, Honan, Hupeh, and Kweichow, have been compelled to leave some of their stations. Some have been violently attacked, native Christians are attacked with clubs and swords, robbed of their property and their clothes. They are also driven out of their houses and villages, and subjected to endless annoyances and cruel privations. Their women we are told are subjected to worse indignities. An eye witness told

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us that it was quite common, to see soldiers in Canton firing their guns in the chapel doors in passing. He saw a soldier maliciously stepping up behind a missionary, drawing his sword, and making the motion of cutting his head off. The ordinary insulting names have now given way to another which is common in the street: "Ta," "Kill him!" It will be a mistake to think that this opposition all arises out of the proximity of Canton to Annam. Early this spring, the cry to exterminate, was used by one of the Chinese magistrates in Shantung, and reported to Peking. As for native Christians, both in Shantung and Kwangtung, magistrates have refused to consider their petitions. In Kwangtung there was a refusal even after the Foreign Consul requested their case to be attended to.

And what influence have the Foreign Consuls exercised over the Chinese authorities when they have refused to rent land in the interior? They have undoubtedly helped very efficiently in many cases. Yet in many instances things are allowed to hang on for years without any redress, and the so-called redress when it does come, is only after irreparable damage is done, and there is no guarantee given against the repetition of the same thing in other places, or even in the same place. This is not serious law when it is left to the caprice of any local magistrate.

I was told early in 1884 by a high official in the American Legation, that there was seldom any time but that there was some missionary trouble on hand before the Tsungli Yamen; not that the cases were numerous, but that it was almost impossible to get the Central Government to do anything in the matter. An American Consul told me lately, that the American Government does not claim any right for missionaries, which it does not also claim for merchants; therefore they cannot "claim" the right of missionary residence inland, nor can they do more in the protection of native Christians than to "represent" matters to the native authorities. And we have just seen that now some are brave enough to dare foreign displeasure, and drive the Christians away in contempt and anger. Chinese outlaw the Christians and set foreign representation at defiance. We see the utter unsatisfactoriness of such a toleration, which allows the Chinese Government to play fast and loose with it, according to the caprice of the party in power. Moreover, early in 1884, the missionaries and their representatives, owing to the French war, did not wish to press the Chinese Government on the Missionary Question, until that was over; but since the Chinese Government allows its late general proclamation not to interfere with missions to be made a dead letter, in many places by local action, and the French war, is made an occasion to cruelly persecute Christians, it is our duty now to memorialize our Protestant representatives, to take immediate steps for the protection of Christians and the punishment of their persecutors, be they non-official or official, high or low.

The Tientsin massacre arose suddenly, without a hundredth part of this brewing beforehand. It should not astonish us to have a far more fearful one now, if only an unscrupulous man like him who appeared in Tientsin, were to turn up and apply the spark.

The Chinese Government in their missionary circular justly say that, if any such a catastrophe should happen, the blame would rest with them and with the Foreign Representatives for not making proper regulations in time. Meanwhile, it is our duty to call the immediate attention of the Chinese Government and Foreign Powers in Peking.

In reviewing our political status, many startling facts are presented before us. I shall sum up briefly those which are of most practical importance, and add a few remarks.

I. The toleration clause in the Treaty of Tientsin is not in force now.

II. We are under a modified form of it, which Sir R. Alcock said would prevent much extension inland. We witness this now with an adverse Government. Still the modification was admittedly only a temporary measure.

III. We were left to the mercy of the Chinese Government, and the influence of Foreign Officials—no written law.

(1) One ground of this is, to give no privileges to missionaries which are not given to merchants. We must beware of the fallacy there.

(2) Another ground was, that Foreign Governments could not give protection inland. Are passports a sham then? Did the British Government admit such an argument in the Margary case?

(3) Another ground was, that there was nobody to settle missionary questions in the interior. It is well known that missionaries are sometimes made Consuls in China by the United States. The British Government appoints missionaries in the interior of Africa. Evangelical Alliances are formed in China now. The provincial chairmen of these, in the absence of better means, would manage these things far better than at present.

(4) Another ground was, the fears of the evils of Religious Propaganda and its consequences. These fears have not been justified. Witness the peace under some officials.

(5) The last ground was, that British Ministers evidently believed that the missionaries and the native Christians were much to blame.

IV. We missionaries should correct our errors. It is scarcely to be believed that the Foreign officials, Chinese officials, and some of our fellow missionaries, should agree even partially in this, withh,

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out some grain of truth in it. Whilst true to Christianity, we must be just to the Chinese, and show how Christ fulfils, and not destroys in China, as well as in Judea. The Scripture tells us of a law of God written in the heart of the Gentiles, as well as of the law of God given to Moses. We must respect this law wherever found. Still it is not just to charge the errors of one party to the whole body. The same is true of Protestants and Romanists. The same is also true of the many natives made to suffer for the faults of the few.

V. What is the result of this new modification of the Treaty?

(1) It does not grant freedom of residence in the interior to missionaries. Witness Formosa, the Min, Woochang, Yangchow of many years ago. Also the later difficulties in Tsinan-fu, Singan-fu, and Tsungchow-fu. We had last year difficulties in Tehngan-fu, and Ichang, in Hupeh, not to mention Formosa, Swatow, and Canton—always grave difficulties.

(2) Native Christians are persecuted—now completly outlawed, in some instances—notwithstanding foreign representations.

VI. We therefore ask for an inquiry.

(1) To punish all who are guilty of any crime.

(2) To free Protestants of charges which are only true of Romanists.

(3) To put an end to this temporary arrangement of indefinite understanding between the Governments, by substitution of the original clause, and by freedom of inland residents.

(4) To get the freedom of native Christians put in the statute book, with proper penalties, like every other law.

(5) To protect us from the violence of anti-foreign officials and a government professedly hostile.

(6) To have the true status of missionaries recognized—neither civil officials nor mere literati.

(7) To reconsider then the Circular of the Chinese Government, which, so far as it aims to free the Government from any anxiety, may count on the aid of every Protestant missionary, for the aims of every missionary are the same as the best officials of China, viz., to do their utmost for the benefit of China, both as regards its temporal and everlasting good. All that is wanted is better regulations.

VII. The Chinese Christians in all the provinces should also make a general petition to their proper authorities, for the freedom of Christians being truly recognized by the Chinese Government, and proclaimed throughout the Empire.

VIII. If China, England, U. States, and Germany will neither singly nor unitedly protect the innocent, will France or Russia do it? Or is there any better way? We should all earnestly wait on God, and see what he would have us do. Those who hear his voice must act.

STATISTICS OF MISSIONS.

From the Annual Report of the Church Missionary Society for 1883-4, we gather the following statistics, regarding their Missions in China, for the year ending September 30th, 1883.

FOR THE YEAR 1883.						SOUTH CHINA.	MID- CHINA.	TOTAL.
Missionaries, Pastors and Teachers					13	7	20	
European Clergy		***		***	***	9	12	21
Y	***	***		***		2	2	4
Females	***	***		***		_	2	2
37-11 Oll	***	***	***	***	***	6	4	10
T	***	***	***	***	***	123	30	150
T71	***	***		***		2	5	7
Native Christian, Adhe	rent	3						
Baptized	***	***	***	***	***	3,204	808	4,012
" Catechumens		***			***	2,414	56	2,470
Native Communicants		***		***		1,653	392	2,045
Baptized during the ye	ar					,		-,
Adults		***	***	211	***	316	32	348
Children		***	***	***	***	143	17	160
Seminaries and Schools	3	***	***	***	***	46	22	68
Boys		***	***	***	***	462	212	674
Girls		***		444	444	150	87	237
Seminarists		***	***	***	-11	5	27	32

The following are the statistics of the China Mission of the Protestant Episcopal Church in the U.S. America, for the year ending August 31, 1884, as found in The Spirit of Missions for December:—

Places where Divine Service is held,	
Public Services,	0.000
Individuals reached by the Church's ministrat	ions, 19,350
Average Native attendance on Public Worship	, 1,320
" Foreign " " " "	68
D 1: N 1: - A 1-14-	47
" ,, Children,	84
" Foreign Children,	3
Confirmations (by Bishop Moule),	32
Communicants, Native,	326
" Foreign,	21
Scholars, Day, Native,	650
" Boarding "	155
C 1 C .1 1 N. 4'	845
,, ,, Foreign,	44
Contributions	\$1,601.64

1885.] STATISTI	CS.			109
Statistics of the Central Distr Episcopal Mission, for 1884:—	rict of	China	of the	Methodist
Foreign Missionaries,				9
Assistant ,, (wives of mi				0
Missionaries of Woman's Foreign			ciety	2
M		~		0
77 1 1				4
,, Teachers,				13
Other Helmann				. 8
M 1				. 111
Probationers,				107
A 71				740
Average Attendance on Sunday v	worship), .		579
C	-			70
A 3-14-1-4'-1				49
(11-:1.3				9
N				1
" Teachers in High Schools,				9
D				27
O-1 D C 1 1				. 11
0.1.1				170
0 11 /1 01 1				11
" " " Scholars,				970
" Churches and Chapels,				. 4
Estimated value of Churches and	d Char			\$6,200
No. of Halls and places of worsh	hip.			n
,, ,, Parsonages or Homes,				17
Estimated value of Parsonages of	r Home			\$32,000
Value of Schools, Hospitals, Boo				\$8,000
Collected for Missionary Society				. 35,00
Contributed for other Local Pur				. 116,77
Statistics of The London Missie				
December 31st, 1884:—				
Outstations-City 2, Country 7,	***			9
English Missionaries,				2
Native Ministers,				2
" Preachers,				4
Chinese Members,	***			187
Increase in 1884		***		38
Boys' Schools,				2
Scholars,				. 44
Native Contributions,		***	***	\$176,0 0

The following comprise the statistics of The South Methodist Mission to December 31st, 1884:—Male missionaries 12, two being absent, female missionaries 1; Woman's Mission Society missionaries 9: Stations where missionaries reside 3: Out-stations 6: Members 163, male 75, female 88; Self-supporting Churches 1; Probationers 56; Anglo-Chinese Schools 2, pupils 269: Foreign teachers 5, native teachers 7; Boys' boarding schools 1, pupils 55; Boys' day schools 8, pupils 127; Girls' boarding Schools 3, pupils 107, Girls' day schools 8, pupils 114; Sunday Schools 14, pupils 478; Ordained native preachers 3, unordained 6; Colporteurs 5; Bible Women 3; Church buildings 7, sittings 1270, value \$4,300; Rented Chapels 14, sittings 870; Male Hospital 1, value \$10,000, inpatients 272, out-patients 11,587; Medical students 5; Periodicals published 18,000, books and periodicals distributed 16,222; Contributions of native Churches \$148. Total value of Mission property, Parent Board \$107,300, Woman's Board \$28,200.

Statistical Summary of the Central China Mission of the American Presbyterian Church, North, 1884:—

Stations,	•••		• • •				5
Outstations,	• • •	•••					18
Foreign Missiona	ries,						22
Ministers,		***					11
Ladies,	• • •					• • •	11
Native Assistants	,	***	***			* * *	83
Churches,	•••		***				14
Communicants,	***	***			***		798
Boarding Schools	3,						6
Pupils, Boys 97,	Girls,	57,	***	***			154
Day Schools,		***	***				34
Pupils, Boys 428	, Girls	, 254,	***			* * *	682
		d Pupil	s. Box	rs 525.	Girls	311.	836

FOO-CHOW.

BY W. W. RUNYAN.

'Tis sacred now.
A city far and fair and famed,
To be henceforth with reverence named,
As there a holy altar flamed,
Oh, hallowed is Foo-chow-

'Tis sacred now.

Not for its sparkling bright cascades,
Not for its darksome piney shades,
Not for its templed esplanades:

These hallow not Foo-chow.

'Tis sacred now.

Not for its giant banyan-trees,

Nor orange groves that freight the breeze,

Nor matchless mart of fragrant teas

Do we extol Foo-chow.

'Tis sacred now.
Yet not its wealth of spice and myrrh,
Nor beauteous Min with sails astir,
Nor mighty amphitheatre
Could consecrate Foo-chow.

'Tis sacred now.

Not for the seven gates she rears,

Nor buttressed bridge, whose granite piers

Have spanned the gulf a thousand years,

We glorify Foo-chow.

'Tis sacred now.

Though millions there have bowed to Buddh,
Though there Confucius' shrine has stood
And Christian Frank seeks pagan blood,
Yet hallowed is Foo-chow.

'Tis sacred now.

Yet not pagodas quaint and tall,

Nor storied tower upon the wall,

Nor silver shrine, nor ivory hall

Did consecrate Foo-chow.

'Tis sacred now.
"The Happy City" now is blest;
For Willey sinks upon her breast,
Pleased there to take his last long rest.
He consecrates Foo-chow.

MARION, KANSAS.

Echoes from Other Lands.

THE AMERICAN BAPTIST MISSION, NORTH.

The Baptist Missionary Magazine, for December, has a detailed account from Dr. Ashmore of the persecutions at Swatow. No dates are given, which greatly diminishes the value of the record; but it vividly recounts the excitements from day to day. An account of "Communion Sunday" closes the letter, telling of a sermon preached by Chiang Sui from John xx: 19. "It was an admirable discourse. He made three points: (1) God's people often had to hide from their enemies; (2) Yet they continued to assemble notwithstanding; (3) Jesus, speaking 'Peace,' appeared among them. It was exactly suited to the circumstances of the hearers, and had many illustrations drawn from the Scriptures."

The same periodical announces the arrival of Rev. Wm. Dean, D.D., in New York, on the 14th of November, much improved by the voyage to America. Under the heading of "An Anniversary Trip," a short article from Dr. Dean tells of his leaving Bankok on his seventy-seventh birthday, and at Singapore, visiting the Mahahrajah of Johore.

The Helping Hand states "with mingled regret and pleasure," that Mrs. Lucy S. Bainbridge, whose acquaintance was made by many in China a few years ago (and who with her husband has reported so fully of missionary lands in their several interesting volumes) has entered the service of the Woman's Presbyterian Foreign Missionary Society of New York.

PROBABLE RESULTS OF THE WAR.

The Rev. J. L. Stuart of the American Presbyterian Mission (South) at Hangchow, in *The Missionary* for January, says: "I think that the war will enlighten the Chinese on three points at least. First, they will learn more of geography in a few months than they learned in a lifetime before. They speak of the present war as the *rebellion* of the French. Secondly, they will learn that there is a difference between the Roman Catholic Church, and the Protestant Church and Religion. Thirdly, they will learn that the cruelties and barbarities of French warfare are infinitely more merciful than those of their own soldiers. Annihilation of men, women, and children is the object aimed at in their warfare. It is reported that many people in Ningpo, which is yet several hundred miles from the seat of war, have already committed suicide to keep

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from falling into the hands of the enemy, and more than half the population has left the city for places of greater security. I heard one of our preachers yesterday trying to allay the fears of the people by telling them that 'the beggars in the city of Foochow are still on the streets begging.'"

THE LONDON MISSIONARY SOCIETY.

The Chronicle of the London Missionary Society, under its new Editor, the Rev. Geo. Cousins, has taken on new life, and gives promise of being very interesting. The principal article in the January number is "A Trip to Poklo," by the Secretary, the Rev. R. Wardlaw Thompson, who not long since visited China. There are several brief extracts from Rev. J. Owen and Rev. J. Gilmour, of Peking; Rev. A. Bousey and Rev. Griffith John, of Hankow, and from Rev. J. Macgowan of Amoy, reporting quiet and spiritual results.

Rev. J. Stonehouse, of Shanghai, records the baptism of a Corean convert. Rev. T. W. Pearse of Canton expresses satisfaction with the decision of the Consuls not to enforce compensation to persecuted Christians: "Though the protection of converts is provided for in the existing Treaty, it is not stated in what that protection is to consist, or what are its limits. The interpretation given of this clause of the Treaty by the Consuls in Canton is not favorable to any proposal for calling foreign aid to enable the Christians to secure pecuniary compensation. For my own part, I am not sorry that is the conclusion arrived at. 'Political' Christians in China would not be different in character from the old 'rice' Christians in India. Much though I pity our poor brethren in distress, and after having done all I can to help them, it is yet plain to me that they are too ready to rely on those material advantages which it is deemed to be part of the foreign missionary's province to secure for them in times of persecution. I have therefore been compelled to discourage and disuade them from too frequent appeals to foreign secular authority."

COMMERCIAL MORALITY.

The following singular item is from *The Shanghai Courier* of January 28th. Commercial Necessity seems to know no moral law!—
"Relations with Thibet. It is an interesting question for moralists how far a professedly Christian country is justified in using the superstitions of its heathen neighbours to advance its political ends. India has set its heart on opening up trade with Thibet. Towards the end of the last century, Warren Hastings sent a Mr. Bogle, who succeeded in reaching the Tashu Lama, who virtually ruled the country from his seat, Shigatze, though the

Dalai Lama of Thana was nominally his superior. It is now, it appears, time for the Tashu Lama to receive his re-incarnation, and the Indian Government, as the representative of Warren Hastings, has sent Mr. Macaulay to enquire about the re-appearance of Warren Hastings' old friend. Mr. Macaulay's mission has been very successful both because the Thibetans are gratified by this natural anxiety on the part of the governor of Bengal; and further because, it appears, they generally believe, that our Queen Victoria is the incarnation of Tasa, the Goddess of Wisdom, who is the tutelary deity of the Lamas, and they are therefore pleased that she should want to know all about one of her protégés. Thus by a supposed acquiescence in the superstitions of the heathen, we hope to open a new and valuable outlet for our Manchester goods."

THE FRENCH GOVERNMENT AND THE POPE.

It would seem from an article in *The Spectator*; that Mgr. Freppel's motive for supporting the French Government, is to afford protection to Roman Catholic converts in Indo-China, "who are now murdered every ten years four or five thousand at a time."

"It appears," says the London and China Express, "that the Holy Father has not been at all pleased with the patriotic escapade of Monsignor Freppel in the discussion on the Tong King Credits, the vivacious prelate declaring, as he did, that in the question between France and China party feelings ought to be laid aside, and all Frenchmen should have but one object in view—viz., the glory of France—forgetting that in his quality of a prelate of the Church of Rome his duty was to preach peace and not war. It appears that the Archbishop of Paris has been requested by the Vatican to recommend to Monsignor Freppel not to forget that there is such a thing as Christian charity."

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and December, is a bulky pampharticles are "The Ningpo Dialect" and J. H. Stewart Lockhart. Mr. Parker's paper is a very elaborate comparison of the sounds used in Ningpo with those used in other Dialects. His philological deductions are yet to come, but he is endeavoring to supply facts for the final determination of China's true place in philology. There are comparatively few who can follow him in testing his facts, and in generalizing from them; but what is needed is facts, and we are glad that our contemporary has the courage to give the space for their publication. The article on Formosa is a very long and valuable summary regarding that little known island, and it is not inappropriately supplemented by a second article on the "Life of Koxinga." The notice of Mr. Colquhoun's letter on "The Opening of China" mentioned in our last number is the spiciest page of the number. Referring to the Introduction, it says: "Mr Louttit plainly states that, when he interests himself in the opening of China, in its present condition and future prospects, he simply looks upon China as an oyster specially provided by a kind providence for John Bull's delectation. * * At present, however, the oyster is not opened. Mr. Louttit and Mr. Colquhoun are certain about it, and the main point of the book and the raison d'etre of Mr. Louttit's chaperonship is, to open China,' and that English capi- beside the foreign trader.

The China Review for November | talists should provide the funds for a railway from Peking to Canton. let of 112 pages. The principal for 'the railway must be the knife to open this Chinese oyster.' by E. H. Parker, and "A Sketch question whether John Bull will of Formosa" by A. R. Colquhoun be allowed by his crowned and titled compeers, to open, suck, and swallow this Chinese oyster without interference, is not alluded to either by Mr. Louttit or Mr. Colquhoun. nor do they trouble themselves much to consider whether the oyster will approve of, or benefit by, the operation. The whole purport of the book is intensely practical, and the spirit which it breathes is strictly commercial. ** Seeing how intensely practical Mr. Louttit is, one would hardly expect any cant from him. But when he talks of the 'reciprocal' relations of commerce with a third of the human race being worthy of the efforts of statesmen, of 'the hopes of the extension of commerce and the blessings of peace in China,' and of 'victories in the interests of peace,' whilst the whole world is only his oyster, and whilst he knows perfectly well that the opening of China will cost streams of blood before it is effected. and that the consequent influx of foreign civilization will expose China to the risk of internal demoralization and political disintegration, he ought to know, that he is simply talking cant." Such writing is refreshing, and it could be wished that we might have more such exposures of the intense selfishness of much which is daily appearing on these shores, in the interests of 'trade' or 'commerce,' and which is totally oblivious to higher inurge 'that English traders should terests, and to the rights of others

Editorial Aotes and Aissionary Aelus.

Editorial.

The tone of much that finds expression in our newspapers these days, regarding the Franco-Chinese war, is certainly not of the most elevated or disinterested character. We need not make quotations, but almost any day's reading will supply them. The increasing peril to foreign commercial interests must be recognized with unfeigned solicitude; but no amount of such disaster makes it proper to ignore the moral questions involved, or justifies the wish that, right or wrong, France may triumph, and so end the difficulties. Such selfish oblivion to the deeper questions involved, can only result in final injury to those exercising it. We are sorry to see even our Temperance Weekly, in one short paragraph (inadvertently we must hope) casting a fling at believers in the Second Advent of our Lord, and expressing the hope that the French will hasten the war to an end, lest the interest of foreign trade be ruined! China may not be wholly right, nor is she entirely wrong, and whatever the supposed interests of western commerce, nothing but mischief, even to commerce, will be the outcome of any essential injustice done to China. These things cannot be too frequently repeated in the face of tendencies to feeling that material interests alone are at stake, and that it matters little how immorally material prosperity may be secured. However much we may fear that China would misuse any permanent success in this struggle, let us hope that nothing but the strictest justice will be meted out to her. This will be far less dangerous to the ultimate interests of commerce, or of any western enterprise in China, than the temporary triumph of the least injustice towards her.

MISSIONS AND SCIENCE.

The Church Missionary Intelligencer and Record for December, 1884. has a leading article of great value, from the celebrated linguist Robert Cust, on "Missions and Science." Coming as it does from a layman. his high estimate of the contributions made by missionaries to scientific information, is peculiarly noteworthy. His statements are calm and critical, as well as appreciative. He deprecates the "spread-eagleism" which detracts rather than enhances some statements made regarding missionary usefulness in contributing to Geographical Science; while he puts a high value on what they have done in this department, from Livingstone down. Missionary contributions to the Science of Geology he pronounces not numerous or While, in Meteorology, he thinks missionary assistance might be much more secured than it is. Mr. Cust does not rate high the contributions of missionaries on Natural History, lacking, as it generally does, "that accurate knowledge and detail which are now requisite." He expresses surprise that some American Missionaries are zealous ornithologists, naturalists, and conchologists, and says: "I begin to doubt whether it is wise to yield to the fascination of inquiries so wholly alien from the work of teaching the Gospel. For twenty-five years I had to roll up one or two particular talents in a napkin, and I should recommend faithful missionaries, who have a single eye to their blessed vocation, to place away such talents, if they have them. I should not think highly of them, if I came upon them in the act of stuffing birds, or transfixing butterflies. While we are glad to receive this warning from so good a friend, we

talents he himself laid away, was not a turn for Natural History! In Archæology he acknowledges that missionaries have done much, especially in the discovery of the Nestorian Monument of Singan-fu, the Moabite Stone, and the Hittite

Inscriptions.

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But it is in Philology that he recognizes "the imposing results of the work of the missionary in its own legitimate field." "So great a subject can only be handled collectively, treating the missionaries of all societies as one body. When this is done, it can safely be stated that no Government, no secular association, and no University, have done one tithe towards extending our knowledge of the living languages of the world, that Christian missionaries have done, without hope of profit or distinction or personal advantage, but simply in the legitimate and simple-minded desire to render possible the work of evangelization. Scientific bodies, and scholars in their studies, must be dead to all sense of feeling, if they do not rise from their chairs, and gratefully thank the missionary, the Society, and that wonderful missionary feeling which is the life of all living Churches, as each wonderful grammar and vocabulary finds its way to their library."

In General Literature, the work of the missionaries is so voluminous, that anything like a catalogue is out of the question. "In many cases, they have first reduced the vehicle of thought to literary fitness, and then illustrated the newlydeveloped power by a copious, useful, and popular literature, which indeed is one of the marvels of the age. ** It has been well said that, in measuring the extent and power of the agencies at work, it is not sufficient to count the missionaries and the schools; the prolific outcome of the missionpresses, scattering broadcast portions of the Scriptures, and a mis-

shrewdly suspect that among the and healthy, secular literature, is a factor in the great world-revival."

In matters relating to Religious Beliefs, Mr. Cust thinks the statements of missionaries "err on the side of intolerance, from the absence of philosophic impartiality." In General Philanthropy, "missionaries have not been found wanting to resist their white brethren in their attempts to injure morally or physically the people committed to their charge." He concludes by saying: "An all-round study of Mission Work does indeed make us free-thinkers, but in the best and highest sense of that often misapplied phrase. We know that the word and the work of the great Creator must be in harmony, though we cannot always, through the weakness of our intelligence, reconcile them. * * True Science is the hand-maid of true Religion, and will never raise her hand against her mistress, if each keeps itself in its proper sphere, and revolves in its own orbit. They are not antagonistic, but co-ordinate powers, illustrating, and illustrated by each other."

The Evangelical Alliance of Shanghai, some weeks since, sent a letter to the Protestant Missionaries at Canton, expressive of sympathy, and have received a response, saying, that pecuniary aid is not at present needed for native Christians, but suggesting that representations be made by others, similar to those they themselves have made, through their respective Consuls, to the Ministers at Peking, regarding the Persecutions of Christians-a hint that will no doubt be acted upon by missionaries in various parts of China.

One of our Consular friends, who has much difficulty with letters falling into his hand for missionaries in the interior, intimates that it would be a great help if the letters bore upon them intimations as to cellaneous religious, semi-religious, the Consular District to which they

Treaty Port from which they should be sent on their interior destination. Missionaries might be notified, he suggests, in the Recorder, that it would be a kindness, not only to themselves, but to the Post Office, if they would direct their correspondents to address their letters in this way, giving not only the final destination of the letter, but the Treaty Port to which it should first be sent.

We learn from a member of The China Inland Mission, recently arrived, that the seventy new laborers which that Society began to pray for about two years ago, having been secured, they are now praying for seven hundred more, and already there are over one hundred names on the list as candidates.

The Rev. J. A. B. Cook, of The English Presbyterian Church, Singapore, desires to draw the attention of those "who would be glad to help us in our efforts to help those who are helping themselves." The objects are two-fold, as we quote from his circular:-

" Objects .- 1. The erection at Johor Bahru of a Chapel, or suitable building for preaching, and Native Catechist's house, on the site kindly granted by H. H. the Maharajah of Johor and Muar. There are some 100,000 Chinese in Johor territory, and no Mission at work among them except the Roman Catholic.

"2. The purchase of a site on the Serangoon Road, on which to erect a Native Chapel, for the use of the Pongul Congregation, which has been entirely self-supporting during the two years of its separate existence. The Native brethren are prepared, according to their ability, to contribute towards a building, and already have a small sum on hand for this purpose; but, they must look to us to help them in their laudable efforts, as they are yet but few in number, and all of the sons of General Li, the chief

should go, that is, in general, the them poor, small gardeners or coolies. The properties are all to be vested in the Foreign Mission Committee of the Presbyterian Church of England."

The Rev. C. R. Mills, D.D., writes

from Tungchow, February 9, 1885: "Last Friday evening two men of scholarship and approved Christian character, graduated from the College here. They each made addresses, which were alike creditable to their heads and hearts. One of them made a very neat and appropriate valedictory address. Mateer presented to the young men the beautiful silk scroll, which takes the place of the diploma in our Western Colleges; at the same time giving the young men a noble charge. They are both expecting to enter on Christian work in teaching, one in Chefoo and one in connexion with the American Board's Mission in Toong Chü. They both purpose entering the ministry eventually. An interesting feature of the evening, was an address to the students from one of the earliest graduates of the Institution, Mr. Tso Li Wen.

"He charged his young friends to set before themselves the same high standard which the College proposes, reminded them of the pressing need for men of knowledge and character, in the transition period to a better civilization, which surely will come, and may come soon in this land; most of all he charged them as Christian men to gladly devote themselves to the advancement of Christ's cause in China. It was really a most excellent practical address. On the following day the winter term of the College closed. The whole week had been occupied with examinations. These examinations covered the work of the year. They included most of the sciences taught in Western Colleges, the Chinese Classics, and a number of Christian books. At the examination in Natural Philosophy two of

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were present. "General Li is a man of extensive information, and has at different times shown a lively interest in the College. The question discussed at the exhibition was just in his line, viz., "In warfare, does valour or strategy hold the higher place?" In no examination perhaps, did the effect of their studies reveal itself than in Moral more distinctly Science. Altogether the examinations were very interesting. They revealed not only diligent and faithful instruction by competent teachers, but an average capacity and zeal for learning on the part of the students, fully up to the standard in Western Colleges.

"There are now about 70 young men enjoying the rare advantages of this Institution of learning. are expected next year. The College is becoming known all through the Province, and many of the students are from Tsing Chow Foo and other distant prefectures. English is not taught as a regular part of the

course. "Tungchow is a quiet old city with the sea before, and the hills behind it. It is exceptionally clean for a Chinese city, and the same thing may be said of it morally. Altogether it is a capital place for study. It would be well for missionaries in other parts of the empire to assist young men of gifts and piety, during a few years of study here.

"The readers of The Recorder will be interested in a few items concerning the general work of the Presbyterian Mission in this Province. Mr. Gayley, our pioneer missionary, came We have now here 23 years ago. 2,207 members in this Province. Last year 418 were added to the church. A good many inquirers, probably as many as 150 or 200, have been turned back, it is hoped temporarily, by the war. There is a good deal of persecution. The commonest form is house-burning, at least in some districts. The Christians bear | knowledge of the truth."

Military Mandarin of this place, the persecution well. All our work is going on as usual, and our hopes were never higher than now."

The Rev. H. Corbett writes regarding his work during 1884, as follows :-

"During the year, owing to persecution and excitement consequent on the war and constant moving of troops in this province, I was unable to sell any books, and only gave to men who were enrolled as inquirers. In many places the people either from fear or opposition would not receive even tracts from me or my preachers. Some of my members were beaten very severely by the officials on false charges. Others were cruelly treated by their hostile neighbors, had their crops destroyed and property injured, but the officials positively refused to receive complaints from the Christians. All these adverse circumstances seemed to retard the work. I trust, however, this may be God's plan to establish the faith of the converts and keep unworthy men from seeking admission to the church. In the early part of the year a large number were observing the Sabbath and seemed near the kingdom, but when persecution came, and it seemed to be regarded both by officers and people a crime worthy of punishment to be a Christian, and the wildest rumors were constantly circulated by deserting soldiers that all foreigners had either been killed or driven from the country, and it seemed determined to exterminate the native converts, many became discouraged, and as yet have not had grace given them to make an open profession of faith in Christ. Notwithstanding the troubles, it was my privilege to receive 219 on profession of faith. Most of the Christians have stood firm, and some of them have shown much courage and have manifested great zeal in trying to strengthen the faith of weak converts and to extend a Soochow.—The week of prayer at Chinese New Year was a delightful one. There was a joint communion. The programme gave the subject and three passages from old and New Testaments, and two foreigners and one native were appointed as speakers for each day. The meetings were largely attended, and were many times as effective as where there is one long preacher. The plan is commended for union services.—H.C.D.

The Evangelical Alliance at Hankow.—A meeting of the Hankow Branch of the Evangelical Alliance was held in the Sailors Rest, Hankow, on the 4th of March, under the presidency of the Rev. Griffith John, when the Constitution suggested by the Peking Committee was adopted as a provisional basis

of working. Exception was taken however, to the admission of the term "bloody" in the expression "bloody passion and death," into the Confession of faith adopted by the Hankow Branch, and the word, "by His death and passion" accepted instead.

A Resolution was passed expressive of the deep sympathy felt by the members of the Alliance in this locality with the Brethren, native and foreign, in the Canton Province, who have recently been called to pass through such severe persecution, and the hope was expressed, that some united action on the part of the Missionary Body might be taken towards the suppression of such outbreaks in future.

Nineteen names have been entered on the roll of membership. March 9th, 1885.

Missionary Journal.

Arrivals and Departures.

ARRIVALS.—At Shanghai, March 3rd, Rev. J. Hudson Taylor, with his private Secretary, Mr. W. J. Lewis, and Messrs. John Smith, Thos. Jenkins, T. James, and F. T. Faucar, all of the China Inland Mission.

DEPARTURES.—From Shanghai, 12th March, Miss L. Rankin, of Methodist Episcopal Mission (South) for San Francisco.

Births and Marriages.

BIRTHS.

AT Chinkiang, on December 26th, 1884, the wife of Rev. W. J. HUNNEX, American Baptist Mission (South), of a son.

MARRIAGES.

On November 11th, 1884, at Knoxville, Tenn., U.S.A., by the Rev. Jas. Parks, D.D., the Rev. W. H. HOUSTON, D.D., Asst. Secy., Foreign Missions, and Miss Alice McEwen.

